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865 Another punishment for crying is to pour a little cup of water slowly on the
861 child's head. It is cold and the child stops. Then we get another cupful and ask, "Going to cry again?" The child says, "No."

But the parent is usually gentle with the child. "If you love a child, it is awful to hear him cry or to have other children angry with him. You want to play with him and please him." Therefore, forceful measures of any kind are avoided where threats will gain the desired end. "We tell children we will put them in a sack if they are not good. I told it to mine. I never did it though."

863 Instead of punishing a child for enuresis, other means are used
789 to treat the difficulty. "If a child wets the bed, we put a bird's nest there and let him wet it. Then the nest is thrown to the east, and the child won't wet the bed any more."

865 Another ceremonial aid in child-training calls for the assist-
881 ance of the adolescent girl at the time of her puberty rite: "If a
788 child, a boy or a girl, is mean, they bring it to one of the girls. She takes pollen and hits him on the mouth four times with it. Then he can't talk evil any more and will be good."

865 Thoughtless children who are a nuisance to their elders are
538 chastised in subtle ways. One of the most popular is to send an ill-mannered boy on a wild-goose chase. This is a favorite device of story-tellers. The old man bides his time; then, at a convenient stopping-place he picks up his tobacco pouch as though he is going to smoke, assumes his most innocent expression, and

. . . . says to this boy, "You get 'that with which one smokes' for me. I want to smoke with it and I left it over at the next camp." There is no such thing as "that with which one smokes." He just sends the boy to get rid of him.

When the boy gets over to the next camp, the man there tells him, "Go over to So-and-so's place. I just sent it over to him." Sometimes a boy chases it all night. Then another boy cuts up, and that boy is sent over to see what happened to the first one.

861 "The Chiricahua loves his children and does not like to whip
[855] them"; but; when other methods fail, he resorts to corporal punishment. "Parents never whip their children unless they won't get up and run a race or something like that. Parents try to make men of them, and some punish them for not minding.",

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753 755 accordingly: "I walked in my sleep and I talked, too, while I walked. My father knew a ghost ceremony. He sang for me and I stopped."

869 754 No less memorable is a child's first acquaintance with witchcraft. For his own protection this knowledge concerning people who use supernatural power for evil ends must be communicated to him as soon as he is able to absorb it.

> You have to hide from witch people all the time and must not go too near them. That's what parents tell their children. "Don't go near that man. Don't go around his camp. Don't let him see you. Don't be too free and happy in his sight. When you pass a witch don't look toward him. Don't pay any attention to him. . . . . If they talk to you, answer. If not, pass them by and keep out of their way. If you have something pleasant to tell them, do it; if not, pass them by without a word."

869 863 754 Even ordinary instruction concerning personal cleanliness is influenced by the same considerations:

> Children were taught, "When you have to defecate, don't do it on the path where people pass." So they would go way out. . . . .
>
> It is because of witchcraft that we are so very particular about it. Suppose a witch or his wife or child should step on it. There is no telling what he might do about it. He might witch you for it.

869 754 Gradually notions of witchcraft intrude into the life of the child:

> I remember that I knew about witches at a very early age, when I was four or five years old. I was eight when I learned that S. was a witch. My grandmother told me so. Also I heard other children say it. One time he came to N.'s encampment. We children ducked around the home because they said he was a witch. I heard one man talking and saying that S. had tried to get married a number of times, but that he was always refused because he was a witch. They told us to keep out of his sight as much as possible, to refuse any gift from him, and not to let him do anything queer to us. Also we were told to treat him with respect when we met him so that he wouldn't do anything harmful to us. We were told not to offend him in any circumstances.
>
> The children were afraid of him, and when I was with them I acted this way too. But really I was curious. I wanted to learn more about this man. So when I was a little older I went to his place. I didn't let anyone see me. I went by a roundabout way. I went during the day. He was lying on the bed, singing a social dance song. He told me to come in. I expected to see something, to find some proof of his witchcraft. But I failed to see anything. He seemed just like a normal man to me that first time.

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MATURATION

THE MOLDING OF SEX ATTITUDES

867 WHILE the child is very young and is still unable to comprehend the social forms which differentiate one class of relationship from another, he is little inhibited. But with his introduction to the ideas clustering around the sibling and cousin relationships comes the first pressure toward reserve between the sexes. Soon this trend is fortified by the increasing separation of boys and girls for play and amusement. Since the youngster is with members of his own sex so much of the time, the feeling of shyness when he is in the company of the other sex becomes pronounced.

864 The parents try to instil the proper attitudes regarding personal matters: "When the children are about six years old, they 863 begin to notice things, so the parents are very careful to urinate and to have sexual intercourse in private and to speak carefully. The children thus grow up the way they are supposed to." What cannot be concealed from the child, he is taught to ignore. Thus, a young man, in telling of serious temptations which he had successfully withstood, could explain: "My early training helped me. For I was brought up in Indian camps where it is hard to be private and where we were trained to pay no attention to such things."

867 There is a definite etiquette of modest deportment. The girl is 864 taught to sit with her legs close together, flexed back and to one side, so that her genitals will never be exposed. Children of both 863 sexes are told to leave the dwelling quietly without reference to their errand when they go to the brush. If some explanation is necessary, a simple, "I am going out," is the customary phrase. This modesty becomes habitual and extends to all situations.

Older boys went swimming in the creek too. The girls would not go swimming then. The bigger boys didn't go over where the girls were swimming because the girls were naked. When I was about fourteen years old or so, I kept apart from the older girls. I became ashamed then. [883]

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775
dian ghost is fatal, but to see a white man's ghost makes you very sick, and you 648
see white men all the time. . . . . Before the Americans came, we had Mexican 753
ghost sickness a lot, especially when we took guns from them.

Unlike the Chiricahua ghost, the white man's ghost does not uti- [825]
lize the body of the owl to further its designs.

Bat, gopher, turtle.—The danger from the bat derives from its 825
bite:

If a bat bites you, you had better never ride a horse any more. All the Chiri- [761]
cahua say that. If you do ride a horse after being bitten, you are just as good as dead.

B. never rode, because if a bat bites you, you shouldn't ride a horse. He never got into a buggy or an auto either. He would walk for miles.

To touch the gopher or to be bitten by it can cause illness. "In 825
1886 I shot a gopher. I thought it was dead, but it wasn't and it 753
bit me. My arm swelled up, and it looked like gopher holes were in it. The Chiricahua say the gopher is bad. You can get sick from it."

An indication that the ordinary man hesitates to touch the 825
turtle was obtained: "My people were afraid of the turtle and wouldn't touch it. Only a man who got power from it would [778]
handle it."

Red ant, vinegarroon, black water beetle, centipede.—A number of insects are considered dangerous, and among these are the red ants:

They say you can get sick from ants in the same way you can from the coyote [753]
[i.e., as a result of its inherent evil influence]. On some people, when the ants sting the hands, they swell up. Mine don't. They bite me, and it hurts a little [533]
but never swells up. There are songs and a regular ceremony for ants. . . . . All [796]
Chiricahua children are taught not to urinate into an anthill. [863]

One of the most feared insects is the vinegarroon: 825
753

K. is suffering from a peculiar Indian disease. It comes from an insect bite, from the bite of the vinegarroon. The disease is marked by a circle of red dots around the body from the point where the person is bitten. In K.'s case he has such a row of dots running around his chest. If these dots meet and form a complete circle around the body, the person dies. K. has been having several people sing for him. [761]